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PROMPTLY AND NEATLY EXECUTED.

EDUCATION.

REPORT
Of the Committee on "Moral Education," at
the Teachers' Association, South Paris.

The Committee, to whom was referred the
subject of educating the moral powers, have
briefly considered the same, and respectfully re-
port the following:

The subject of our report, "the education of
the moral powers," is treated as the work of pa-
rents and teachers. No others are placed in a
position so favorable to enable them to mend
the manners and improve the morals of the
youth, to assist the development of the natu-
ral faculties given them, and to help the unfolding
of their physical, intellectual and moral powers.

The mind makes the man, gives him his true
dignity. Every faculty of which he is posses-
sed, was given to him for a good end, and all like
need cultivation.

If it be true, then, that the whole man should
be educated, the body, the head and the heart,
the body to act, the head to think, and the heart
to feel, no education can be complete without
the cultivation of the moral powers. When we
reflect upon the capacities of man, upon the
astonishing capabilities with which he is en-
dowed—see what he has done, and what he is
doing—we are elated at his wonderful capacities
for indefinite advancement. Yet, his intellec-
tual proficiency merely, his "march of mind,"

considered respectively of any moral acquire-
ment, furnishes but little argument for the dig-
nity of his species. It should rather be cause of
alarm than of congratulation or complacency,
when the intellect alone receives the diligent
cultivation of educators. For this can afford, or-
dinary, but an increased facility to the vicious
inclinations of men, making them more intel-
lectual animals. And so God has connected
with the intellect a moral and religious nature,

and given us capacity and opportunity for its
improvement. The true elevation of man, then,
is giving the supremacy of the moral, religious,
and intellectual, *conjointly*, over the animal na-
ture. To this end should be all education—the
qualification of the moral and religious, enlight-
ened by the intellect to govern, and of the ani-
mal to obey, and thus all the faculties be made
to act in harmony. Without this, destitute of
moral principle, no man can be safely trusted,
and for the want of this come the vicious pro-
pensities, and consequent evils of the age.

There are many means of improving the moral
powers, but few need be noticed at this time.
In moral education, due regard should be paid
to the cultivation of physical as well as intellec-
tual faculties; for to disorder the body with dis-
ease, by the violation of any of the laws of
health, whatever is to deprive the mind—physi-
cal infirmity is inconsistent with moral purity.
Parents and teachers understanding this, will
preparatory to moral cultivation have due re-
gard to the physical health of those under their
care, and with cultivated intellect and moral
faculties combined, they will not fail to educate
something better, and more useful, than have
them merely, and as a means of developing
and bringing into action their moral powers,
follow me, and you are welcome to all you can
will impress upon the plastic, susceptible mat-
ter, in living, burning characters, never to be
erased, "My son, walk thou in the paths of vi-
ciety—turn thou away from every sinful in-
clination," and he will obey them. To this end
should Parents and Teachers be taught, that the
children may be educated to dedicate their tal-
ents to the cause of humanity, moral sentiment,
truth, and the community be rendered safe
and happy.

To aid in the work of educating the moral
powers, we should inculcate early habits of in-
dustry—the importance of this none will ques-
tion; the only question being as to the best
method of inculcating them. How can children
be best taught the practice and love of indus-
try? Children are naturally industrious by a
law of their constitution. They are necessarily
active; always, when not asleep, in motion, put-
ting forth exertion as if by instinct. We are
not, then, to create the material out of which
these habits are to be fabricated, but we are to
encourage and train its free and exuberant
growth. Curiosity and imitation are the natu-
ral tendencies of the young mind. Exotic these,
and you may influence them to voluntary and
persevering exertions, by simply taking advan-
tage of their natural fondness for knowledge,
and the child will work with a heroism
which he will never surpass in after life. Child-
ren are untiring in the pursuit of all those ob-
jects which interest them. The elements of nat-

ural science, when properly unfolded, will pro-
duce this effect; they fix their attention, kindle
enthusiasm, and it is now only necessary to im-
part labor with the acquisition of knowledge,
and habits of industry will be soon permanently
established. Children are delighted in being
usefully employed, and with habits of industry
and usefulness, their moral powers become more
and more developed, and they are saved from
the vice and wretchedness which result from
idleness.

The moral faculties require to breathe a kind-
ly atmosphere. Let children meet with forbear-
ance, cheerfulness and true affection, on the
part of all about them; let those older persons
who love their society take charge of them, at
their sports, as well as at their lessons; and let
the influence of music be brought to bear, at-
tuning all their feelings to accord, and the educa-
tion we have spoken of would become a de-
lightful process; and in the beautiful and con-
venient school room, the school so charming a
place that it would be impossible to keep chil-
dren away from it. It would be the severest
punishment to deprive them of the society of
friends with whom they had felt the pleasure of
exercising their body and mind and moral affec-
tions at the same time. Here the manifestation
of love to them, would cause them to love each
other, and they will not injure those they love.

But in promoting moral influence to develop
and educate the moral powers, only such books
and reading should be encouraged as are calcu-
lated to elevate and purify—and all conversa-
tion should be of the same character. We know
that the moral nature, as well as the intellectu-
al, may be developed—from the fact that every
good parent lives for his children and for his
household, that so many "live for posterity."

While, then, so large a portion of society are
thus living for society, living for others, we can-
not doubt of human virtue. To these facts, their
attention should often be directed, and also to
the beauties of nature and revelation, the study
of which is so calculated to chasten the grosser
manifestations of the passions. Thus by calling
their attention from the evil, and directing it to
the good, we exercise great moral power. But
all this should be done in kindness.

The following allegory is in point:—"A large
collection of ignorant, debased persons were as-
sembled around a table, filled with all sorts of filthy,
nauseating, and disease-engendering food, strong-
ly flavored with gall, and scented with most dis-
tasteful odors. Near them were spread another
table, loaded with the most delicious and healthy
foods and fruits possible, the aroma of which
perfumed the air around with most inviting fra-
grance. Two apostles were commissioned to in-
duce these eating of the loathsome food to ex-
change it for this savory feast. The first pos-
sessed of large Benevolence, Conscientiousness,
Combativeness, and Destructiveness, approach-
ed them in an imperative manner, tipped over
their seats, and then laughed at their prostrate
condition and disgusting dishes; but this only
made them angry at the intruder, and still more
determined to eat. Seeing this would not
do, he fell to pulling them with clenched fists
and knotty elbows, at which they rose up in a rage,
beat him, and expelled him from the room, that
they might eat in peace.

The other apostle then advanced with a win-
ning, pleasant, and inviting voice, and a
benignant smile, having in his hands some
choice bread and fruits, of which he himself was
eating, and invited them to taste it, and see
what they like. I felt, adding, "You may like
your food, but all like this the old man said—
Smell it, it is not fragrant? Taste it, it is not
delicious?" They saw, smelt, and tasted, partly
out of curiosity, and partly in hope of finding
something better, and were delighted. "Have
them, and as a means of developing
and bringing into action their moral powers,
follow me, and you are welcome to all you can
will impress upon the plastic, susceptible mat-
ter, in living, burning characters, never to be
erased, "My son, walk thou in the paths of vi-
ciety—turn thou away from every sinful in-
clination," and he will obey them. To this end
should Parents and Teachers be taught, that the
children may be educated to dedicate their tal-
ents to the cause of humanity, moral sentiment,
truth, and the community be rendered safe
and happy.

Exactly so with all attempts at reforming
the next century, there will be more than three
hundred millions of human beings in our popu-
lation—a greater population than any Caesar or
Alexander ever ruled over." What shall be
their fate rests with us to decide. If society is
allowed to go on as it now does, there must be
of those three hundred millions, at least from
thirty to fifty millions of paupers. What a vast
amount of crime and misery implied in this
fact. The morals of the people are continually
degrading beneath the increased pressure of
their circumstances. The removal of poverty
and oppression, the procuring cause of vice and
crime, is therefore essential to the successful ed-
ucation of the moral powers. How great then
must be our responsibility. How vast the im-
portance of moral culture.

The following resolutions are therefore sub-
mitted to the consideration of this Association.
Resolved, That this Association recommend
to teachers of public schools, to occasionally de-
vote a portion of time to the moral education of
their pupils; and that for this purpose, they
have, as often as practicable, evening meetings.

Mark this. If you would educate and render
active the moral powers, instill good motives,
and thrust will displace the evil, and moral
sentiment will gain the mastery.

Innocent and proper amusements are another
means of improving the moral powers. They
are engrossed on the nature of man, and should
be encouraged, provided for, and patronized.
Old and young require recreation, almost as
much as food, and they will have it. They like
merriment and a hearty laugh; it is their nat-
ure and ought to be gratified. The birds sing
merely from branch to branch, and shall we
not be lively and cheerful. We have the op-
portunity of mirthfulness, and like all our other fac-
ties, it should be cultivated, that the right direc-
tion may be given to all our amusements. The
wise man informs us that a merry, cheerful heart,
doth good like a medicine. This is not only
true in a physical and intellectual sense, but in
a moral sense—a cheerful heart operates with
a restraining and controlling power. Under
its influence no crime was ever committed.

Amusements being indispensable to the gray,
if they have not harmless ones provided for
them, they will have pernicious ones. All that
now remains, then, is to supply the existing de-
mand for MORAL AND INTELLECTUAL AMUS-
MENTS.

For further instruction upon this subject, see
an excellent Lecture by Henry Ward Beecher,
called a "Plea for amusements."

But of all the means for the education of the
moral powers, example is the most effective.
Children, as well as men, are creatures of imi-
tation. This faculty then should be cultivated.
We too little consider the power of EXAMPLE.
Though they may not do what you request them
to, they will do like others. You may fail to
make them get a single lesson for recitation, but
they will study you as a book, and what you are,
they will become.

Now suppose a teacher, in conformity to his
duty and the wish of parents, occasionally lec-
tures his pupils upon moral subjects; he urges
them to cultivate habits of neatness and indus-
try, and yet he is slovenly in his personal ap-
pearance, and sluggish in his habits, furnishing
an example of indolence both in and out of
school. He would have his pupils chaste and
modest in their language—"speak not at all"
because it is the animal, and not the moral, sen-
timent that swears; but he is profane, overbear-
ing, and sometimes even insulting in his lan-
guage. He would have them avoid all indecent
and filthy habits, and at the same time, he in-
dulges in chewing, smoking, or snuffing, tola-
co, if potting worse, and thus he outdoes the
animalism of the brutes themselves, which he
the poisonous weed. Now what is the result of
such example? It destroys the moral effect of
his lecture, and neither promotes the good influ-
ence of parents, nor counteracts the bad. As
well might a missionary expect to be successful
in converting the heathen, when on board the
same vessel that conveys him to heathen lands,
the teacher to be successful in the moral culture of
youth. It has well been said, then, that parents
and teachers should not what they would have
their children and pupils become. Rely not on
what you command them to do, but on what you
are. Actions speak a thousand times louder
than words. If you would have a modeling
power over children, you must first make them
love to them in a thousand little acts of
kindness, attention and forbearance, as oppor-
tunities occur. The feelings that you manifest
towards them, they will exercise towards you
and each other. This shows that there is good-
ness in man that may be drawn out.

But as we rarely meet with a boy not mark-
ed by the ravages of disease, so we seldom find
a mind not marred by moral disorder. It is
never found that all the various faculties have
undergone a proportionate development. There
generally a large portion have been suffered to
be dormant and wither away; yet, we have in
our power to say it shall not always be so.

We have in education a plastic power over the
minds of future generations. For what they
should be, we, the people of the present gener-
ation, are responsible. "Before the end of the
next century, there will be more than three
hundred millions of human beings in our popu-
lation—a greater population than any Caesar or
Alexander ever ruled over." What shall be
their fate rests with us to decide. If society is
allowed to go on as it now does, there must be
of those three hundred millions, at least from
thirty to fifty millions of paupers. What a vast
amount of crime and misery implied in this
fact. The morals of the people are continually
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so that parents and pupils can be benefited by
their instructions.

Resolved, That all moral instruction should
be unbiased by sectarian prejudice.

Resolved, That greater caution should be ob-
served by school agents, that no teachers be em-
ployed to educate the youth, not of moral habits.

Resolved, That we recommend the establis-
ment of "industrial schools," where labor and
science can be united, and all children and
youth be furnished with the requisites of com-
plete development, viz: food for the body gen-
erally, labor for the muscular system, science
for the intellect, and love for the moral affec-
tions.

PERSONAL ANECDOTES.

Don't Come to Cities.

BY HORACE GREELY.

This choice is a young man heavily willing to
do anything honest and useful for a livelihood,
and would long for employment that will at
least insure him a subsistence. In the Cities,
the case is sadly different. A capable, willing,
trustworthy man may earnestly seek employment
here for months without finding any. And the
reason is very clear. There are more seeking
work in the cities than work can be found for,
and though the business of most cities annually
increases, through the growth of the Country
trading with them, yet the pressure for employ-
ment intensifies continually on the demand for
labor. The gigantic sea of Foreign Immigration
necessarily rolling in upon us, bringing thousands
who must have work promptly or go to the Poor
House, and who are insured to lower wages and
poorer living than Americans will submit to, will
keep the general Labor market glutted and the
average recompense of hired labor low for a term
of which we cannot foresee the end.

But do you contend that no American youth
should emigrate from the Country to one of
these Cities? No, Sir, we do not. What we do
contend is this:—Whoever leaves the Country to come
to a City should feel sure that he has faculties, ca-
pacities, powers, for which the Country affords him
no scope, and that the City is his proper sphere
of usefulness. He should not be sure that he
has the ability to procure a livelihood while he
labors in the Country, but that he regards
his ultimate destination. No youth should im-
migrate to a City without a thorough mastery
of some good mechanical trade or a handicraft
such as is prosecuted in cities, although he may not
intend to follow it except in case of dire necessity.

Teaching, Clerking, Law, &c., are very pre-
cious exceptions to men of established reputation
who, having attained to the City, are not to be
driven to come here relying upon their own
talents, but a hearty willingness to work, strict
temperance and habits of economy, it will be
hard to starve out a man who has once found em-
ployment; not so with one who is trained only
as a teacher or clerk, or who is willing to do
anything which money can buy. With these ex-
ceptions, with these men the City affords no
scope, and always will be crowded—it pays for burying
the greater part of them.

The young man fit to come to a City does not
begin by importing some relative or friend to
find or make a place for him. Having first qual-
ified himself, so far as he may, for usefulness here,
he comes untrammelled, and makes his way up.
He is not of the class and work he way up. Having
found a place to stop, he makes himself acquainted
with those places where work in his line may be
found, sees the advertisements of "Wants" in
the leading journals at an early hour each morn-
ing, notes those which hold out some prospect
for him, and excepts the first place offered him,
and he can tell his humanity will acceptably
He who commences in this way is quickly able to
get on.

But for him whose chief object is to live com-
fortably, or even to acquire wealth by honest in-
dustry, the City is not the place. The mass of
men and women work far steadier and harder
here for a bare subsistence than they do away
from home. To say nothing of the under-
paid laborer, the average earnings of good na-
tives here will not exceed eight dollars per
week the year round, or \$400 per annum. This
will seem considerable to mechanics who can time
and a good house and garden for \$30 to \$50, with
a couple of acres of pasture or meadow attached, but
let such a one consider that there are many hand-
fuls of honest men who are struggling for a
bare subsistence, and the meager double into which a family can
be crowded—perhaps upon two flights of stairs—
will cost him \$100, and he will be charged for Fuel,
Coal, Vegetables, &c., and he will understand
the whole subject in a better. A good mechanic
can support his family better by his trade in
the Country than in the City than six in this
or almost any great city.

But men do get rich in the City. Yes, they
do. In a thousand of those who come here
in quest of fortune achieve it, and they are gen-
erally men who would do the same anywhere.
Scarcely the lives of those who have
made fortunes in cities, and you will find that
they were early risers, hard workers, sharp deal-
ers, and close calculators—a set of men who, if
in life, the rest was easy; for he must be a
natural born fool or worse, who cannot with any
money and credit accumulate property anywhere.
The problem we are considering is, How men
are to do who have no money, or at best have
very little.

We are not forgetting that there are some rare
but showy instances of men who have made for-
tunes by some dexterous manipulation of stocks
in trade, but these are too few to disturb the
general calculation. Whoever wishes to try his
luck at gambling is not advised to come to the
City for that purpose, and need not remove
here. Three days will usually suffice for his
purpose. And for every fortune rapidly acquir-
ed in Trade or Stocks fifty forty fortunes (and
some large ones) have been lost in the same way.

The man who makes his money in the City
loses and dissipates his money and his health,
and is thought of, talked of, while those who have
lost everything but the structure of the wheel
remain in the City in some out-of-the-way corner,
and live in peace.

A single clue remains to be spoken of, of that
men put their youth and often with families de-
pendent on them, seek employment in cities be-
cause they have not been successful elsewhere.

and without any special faculty, plunge into some
emporium of Commerce to earn in some novel
vocation the livelihood among strangers which
they cannot amid the friends at the pursuits to
which they are accustomed. Such men are down-
right suicides—if they have families, they are
worse than that; and whoever adds them in their
folly is an accessory to their crime. No
man should ever change his vocation away
unless he has hitherto been a pirate, gambler,
pickpocket, or something of the sort and even
then he has but a sorry prospect before him; but
for a poor unlucky man to bring a family of
children to City and hope there to support them
by honest industry, is the wildest, most des-
perate intemperance. There is no chance of suc-
cess—no rational hope that he can struggle on
except in the most abject dependence and beg-
gary.

At the beginning of the last century, a great
sensation was created by the accidental finding
of a wild boy in a German forest, to whom the
above name was afterwards given. The earliest
account of him is to be found in a letter from the
Hanoverian correspondent of the St. James's
Evening Post, published December 14, 1725.

"The intended of the house of correction at
Zell," says the writer, "has brought a boy to
Hanover, supposed to be about fifteen years of
age, who was found some time ago in a wood
near Hamelin, some twenty miles hence. He
was walking on his hands and feet, climbing up
trees like a squirrel, and feeding upon grass and
moss of trees. The young savage was brought
to George I., who was at that time residing in
Hanover. The king was at dinner, and some
food was offered the youth which he rejected.
His majesty then ordered him such meat as he
liked best; and raw food having been brought,
he devoured it with a relish. As he was unable
to speak, it was impossible to learn how he
was first abandoned in the woods, and by what means
he existed. Great care was taken of the boy by
order of the king; but, despite the vigilance of
those who had charge of him, he escaped in less
than a month to the woods. Every species of
man had been evidently irksome to him, and he
avoided himself of the first opportunity of free-
dom that occurred. The woods in the neigh-
borhood of Hanover were diligently searched,
and at length he was discovered hiding in a tree.
The boldest of his pursuers were unable to reach
him, for as fast as they attempted to climb, he
pushed them down, so great was his strength.
As a last resource, they sawed down the tree;
luckily, it fell without hurting its occupant, and he
was once more captured.

Early in the following year (1726) George I.
returned to England, and Peter was brought
over also. His appearance in London excited
intense curiosity. The public papers teemed
with notices of his conduct and appearance. On
the 12th of April, 1726, a boat of blue clothes
was prepared for him, but he seemed very re-
luctant to wear apparel of any sort, and it was only
restraint that would induce him to wear it. Various
colors and descriptions of costume were
meantime provided, and at length his taste ap-
peared to be gratified by a strange dress, thus
described by a correspondent to an Edinburgh
newspaper, April 12, 1726:—"The wild youth
is dressed in green, lined with red, and has a
let stockings." By the same account, we find
that he had been taught to abandon the use of
his hands in walking, and to move about in an
erect posture. "He walks upright," says the
same author, "and has begun to sit for his
pleasure." On his first arrival, no inducements
could persuade him to lie in a bed, and he would
only sleep in a corner of a room.

When in presence of the court, Peter always
took most notice of the king, and of the princess
his daughter. The scene was so novel to him,
and he so strange an object to those who saw
him, that many ludicrous scenes took place, which
are humorously related by Dean Swift in his
account of the court of the wonderful wild man
which was moved in the words of Greney by a
wild beast, hunted, and taken in a net; how he
behaved himself like a dumb creature; and how a
Christian like one of us, being called Peter; and
how he was brought to count all in green to the
great astonishment of the quality and gentry.

From the droll character of the dean,
it is not surprising that he has been taken for
a jester. He was, however, a serious man, and
his account of the wild boy, but we have carefully
compared it with the current newspapers of the
time, and find that in the main particulars he is
correct.

It appears that, after residing many months
within the pale of civilization, the boy was un-
able to articulate words. He expressed pleas-
ure by winking like a horse, and hatred and other
animal passions. The king placed him under the
tutelage of the celebrated physician of that day,
Dr. Astruc, but by whose instructions, it was
hoped, the boy would, after a time, be enabled
to express himself in words. On the 5th of Ju-
ly, 1726, he was baptised, at the doctor's house
in Burlington Gardens, by the name of "Peter";
and all attempts to teach him to speak were
unavailing; and it was several years before his
habits were at all conformable to civilized soci-
ety. Finding this impracticable, the king caused
a contract to be made with a farmer in Hertford-
shire, with whom he was sent to reside, and who
put him to school, but without any visible im-
provement. Instead of eating the food provided,
he fed upon raw turnips, beet, and other raw veg-
etables. He was, however, very docile, and was
pathetically attached to his master, though he was not
long in acquiring a taste for wine and spirits.

His habits were far from steady; he was con-
stantly running away from home, and cost his
master some trouble in reclaiming him. On
one of these excursions, he was arrested on sus-
picion of being a spy from the Scottish Preten-
der, whose army was then invading England.
As he was unable to speak, the people were
led to believe that he was a spy, and he was
imprisoned, and threatened him with punish-
ment for his contumacy; but a lady who had
seen him in London, acquainted them with the
character of their prisoner, and directed them
where to send him. In these excursions he used
to live on raw herbage, berries, and young ten-
der parts of trees. He took great delight in
climbing trees, and in being in the open air,
when the weather was fine; but in winter, sel-
dom stirred from before the fire.

After twelve years' residence in Hertfordshire,
Peter was removed to the care of another fam-
ily in Norfolk, where he resided during the
rest of his life. In the beginning of June, 1782,
Lord Mansfield, the author of "Aunt Mabel,"
visited him, and in being in the open air,
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Broadway, within about a mile of Berkhamstead,
The position which George I. had granted was
continued by his successors, George II. and
George III. "He is," says his lordship, "a low
of stature, not exceeding five feet three inches;
and though he must now be about seventy years
of age, he has a fresh healthy look. He wears
his beard. His face is not at all ugly or dis-
agreeable; and he has a look that may be called
sensible or sagacious for a savage. About twenty
years ago he used to wear a Norfolk; but of
late he has become quite tame, and either leans
the house, or saunters about the farm. He was
never mischievous, but had that gentleness of
manners which is characteristic of our nature,
at least till we become carnivorous, and hunters
or warriors."

Peter had always been remarkable for his
personal strength; and even in his old age, the
stoutest young countrymen were afraid to con-
tend with him in athletic exercises. To the last,
his passion for heavy continued; and anything
strong or shining, the dress of a visitor in-
stantly attracted his attention. "He is," re-
marked a correspondent of the "Edinburgh
Evening Post," "very fond of fire, and often burns
himself by setting fire to his own clothes, or by
lighting himself up as high as the top of his head.
He will sit in the chimney corner, over a sum-
mer, while they are brewing with a very large
fire, sufficient to make another person faint who
sits there long. He will often amuse himself by
setting fire to his own clothes, or by lighting
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